000 only technical changes have occurred here.

592 I noted that as we were walking out of Weol, and I asked the priest how many families there were per house, he asked a man and the fellow said there were five in one of the big round houses nearby. Another man rebuked him and said no, there were only three in it. The priest said this is because the government has the law that only three families may live in a house, for health reasons. However, the folk secretly manage to have more. The first man was giving the folk away.

541 I forgot to say that at the whip fights (main
697 tjatjih) there was a band of extra gay fellows who did a lot of the sideline chanting and chorusing. They had red and white banners and at one time when we were taking photographs they came dancing en masse and singing across the field like a slow moving army. At 5 P.M. they raised the banners, singing lustily, and marched off. I asked who they were, and the Radja said that they were the prisoners of the jail, who had been given the day free, and that they were now marching back to jail!

463 The assistant says that all or nearly all
462 men in Weol are farmers. Some, but very few,
231 have specialist skills, but even those farm too. Not one woman has any other job than that of helping in the fields and making mats or weaving in her spare time. Nearly every man has a few to many horses, and some have other animals.

354 A bad feature of the old houses is the smoke from the fire which coats everything with soot and makes for additional darkness, but on the good side is the warmth which comes with the smoke.

769 Theory on reading Coolhaas:[2] The Ngada nadu
718 which is for the male ancestors is a small
342 replica of the conical houses of Manggarai. The
173 small bhaga houses of the female houses are
614 [1] [See pp. 91-92, cat.116 --Analyst]
[2] [See bibliography, cat.113 --Analyst]

634 Until 1
632 not so long ago there were three radjas there:
197 Sikka, Kangaë and Nita, and there was trouble over putting Sikka in full power. This has never stopped. Arriens[2] agrees that the Dutch were a bit mad to chop things up this way. When he was new here the Assistant Resident sent him to Tana Ai to find out what the situation was. He found that the kapitan there had had a previous meeting with the kepalas warning them to say that everything was all right. Arriens pumped them and the whole thing came out. The Dutch, he said, met the radjas they liked and took their word to the effect that their areas were much larger than they actually were. (But why not try to make a better go of it later on, when they still were able to do as they pleased?) There is little excuse for the stupidity of the government. He has also
[661] heard of the fantastic behavior in regard to the rulers here, many of whom are crazy and others are certainly cruel. I can imagine the dirty work which goes on among the radjas. This must end.

697 In regard to the "jail parade" in Ruteng,
526 Arriens[2] said that in Kalabahi [on Alor], when it is Queen's Day, the regular event is a tug of war between teams of jail birds. They do this with a will, and after it each one gets a cake of soap.

R Roworeke: I started to work again here on
124 Thursday, January 11. It is depressing to be
624 with these inferior informants again after working with the guru Roy, but the secretary is better now since the kapitan is not here. Today two of the four mandurs of Roworeke were present and also the kepala kampong of Wolofeo. His kampong is located at kilometer 17 and is one kilometer up hill from the road. However, he has a house in Roworeke too. When he is away, the mandur is his deputy.

[1] [i.e., in Tana Ai--Analyst]
[2] [i.e., Controleur at Ende--Analyst]

Wa

361 [648] hills and down to the coast. This caused much malaria and misery all over Indonesia. And after many years, the Dutch let them move up higher again, having stopped the spirit of revolt. (One can find this very expression in the reports.)

Five families from Wailolong have moved into Balela, a kampong inside the town of Larantuka (note that several Leloba families have moved there too). Balela is a little uphill, and perhaps this is the reason for the movement. I also think that it may have some relations with the "behind the mountain" area. Anyway, of these five families, only one has moved back to Wailolong. They simply do not move very much.

443 438 [166] No one, but no one, has moved into the kampong, except for women marrying in (and the two gurus). There are no toko or shops in Wailolong. They do not even have warong here. The women come from the beach area to sell and buy a few things (e.g., to buy arak, and to sell fish). These women come from such places as Waibalun, Larantuka, etc. But there is not much trade.

484 Everyone here has seen at least some other kampong, if only a nearby one. There are some old people who have never seen Larantuka town, or at least that is what he thinks.

167 Only two people that he knows have left Wailolong to work in some other place. One of them at least went to Borneo. As yet they have not returned.

● 697 648 Roy said that all who have been to jail have seen Larantuka town. This is one way to see the world. There is real bitterness here about the jail business, and I hear it cropping up constantly. The Dutch really ruled here with an iron hand, especially Seegeler, they say, whose report I got from Twerda. He was the

527 We
782 Drums, etc. are set up.
231 (5) A new ordinary house. There is a small
[342] feast, and pigs are killed.

[731] (6) If there is an epidemic, a big feast is
[783] held, like the tjutji kampong of Ambon. The
[756] mbako decides when it is needed. It is called kaba erba golo, which means "buffalo (kaba) makes young or renews (erba) the kampong (golo)." Thus the word for young seems to have the sense of making young or cleaning or renewing. There is a buffalo sacrificed, I suppose at the tjompang.

●[697] (7) When a man returns from jail. A buffalo is sacrificed.

[585] (8) A wedding. For such rites only pigs are sacrificed. Buffaloes which are killed at this time are for food only, not for ritual use.

[764] (9) Funerals. If such a rite is for an up-
[565] per, a buffalo is sacrificed; if a funeral is for a lower, only a pig is sacrificed.

[844] (10) Birth. A bigger ceremony is held for a first child, and all the kampong folk attend. Later children are given smaller rites, and only the family attend. Pigs or fowls are sacrificed. Such ceremonies are held five to ten days after birth. There is no special touching the ground rite. However, at this time the baby's hair is cut and a name is given.

844 This led to a discussion of birth. In each
[756] kampong the mbako are also midwives, i.e., at least some of them. A male mbako may be a midwife, and Cornelius says that some are very clever at this. Evidently all mbako are medicine givers and sorcerers and soothsayers, etc., but not all of them are midwives.

843 There are no food taboos for pregnant women, but there are restrictions. If a pregnant woman goes out at night, she must carry a knife (like Ambon). An expectant father may not make bamboo water holders. Neither parent may work at the graves or go to funerals